



BOYER'S
CARMELITE MELISSA CORDIAL.
EAU DE MÉLISSE
DES
CARMES DÉCHAUSSÉS
DE LA RUE DE VAUGIRARD,
PARIS.

HISTORIC AND HYGIENIC ESSAY
BY

BOYER,

Sole Successor of the Carmelite Monks,
FORMERLY

14, RUE TARANNE, 14

NOW

14, RUE DE L'ABBAYE, 14
PARIS.

Depot, 59 Park Place, cor. College Place, New York.

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Diploma of the World's Fair at London,
1862.

In consequence of appropriation by the Govern-
ment for public purposes, of

14 RUE TARANNE,

in 1877,

the ancient Laboratory of the Carmelites
has been transferred to

14, RUE DE L'ABBAYE, 14

PLACE SAINT-GERMAIN-DES-PRÉS,

PARIS.

Depot, 59 Park Place, cor. College Place,
New York.

BOYER'S
CARMELITE MELISSA CORDIAL

(EAU DE MÉLISSE DES CARMES)

OF THE BAREFOOTED CARMELITES
OF THE RUE DE VAUGIRARD.



HISTORICAL AND MEDICAL ESSAY
By BOYER,

Proprietor of the Carmelite Melissa Cordial, and sole successor of the
Carmelite Order of Monks.



Diploma of the World's Fair, London, 1862



PARIS,
14, RUE DE L'ABBAYE, 14
NEW YORK,

Sole Agency, No. 59 PARK PLACE, corner College Place.

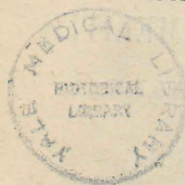
FAC-SIMILE
OF THE LABEL ON EACH PHIAL OF
BOYER'S CARMELITE MELISSA CORDIAL.
BOYER,

Sole successor of the Carmelites,

14, RUE TARANNE, 14

now removed to

14, Rue de l'Abbaye, 14
PARIS.



19th
CENT
RM 671
C3
B6P
1877

*Eau des Carmes déchaussés de la
Rue de Vaugirard de
Rue Taranne. 14. à Paris*

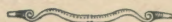
*Par suite de l'appropriation de la rue Taranne en
l'année 1877, l'ancien laboratoire des Carmes a été
transféré Rue de l'Abbaye, 14. à Paris*

In order to protect ourselves
against the counterfeits and fraud-
ulent imitations which the widely
extended reputation of the *Carmelite Cordial* has produced :

ACCEPT from all Druggists or
Apothecaries only those phials of the
CARMELITE MELISSA CORDIAL
which have a black and white label,
and BE SURE that it bears the sig-
nature of **BOYER**, 14 Rue Taranne,
and of the new address,

14, Rue de l'Abbaye, 14

PARIS.





The Carmelite Fathers manufacturing the
Melissa Cordial in their ancient laboratory in
their Convent, Rue de Vaugirard, before the
Revolution of 1791.

PREFACE.

I have long hesitated before giving this little work to the public, as there are but few things which remain to be told about the Carmelite Melissa Cordial. Every one in France and Europe knows to-day its marvelous qualities, and how the proprietorship and the secret of its composition were obtained directly from the Carmelite order of Monks, who have for centuries sold it at their convent in the Rue de Vaugirard, Paris, and also at No. 14 Rue Taranne, where my laboratory occupied the place of the furnaces which they built in 1789, and which the government, by the requirements of public improvements, has recently compelled me to transfer to No. 14 Rue de l'Abbaye.

What could be added to the reputation which the Cordial has already gained from the experience of centuries and the unanimous testimony of all the medical celebrities, by a book compiled from several thousand pamphlets? What publicity can equal the praises of more than a million consumers, who are supplied from the well-known depots, not only in France and Europe, but throughout the entire world? A graver motive, and one superior to mere commercial speculation, has decided me.

For thirty years I have endeavored to maintain the popularity of the Melissa Cordial, just as I received it from the hands of the good Carmelite Fathers. To this end I have devoted my intelligence, my energies, my fortune. To preserve it from the discredit which counterfeiters have cast upon it, I have instituted, and shall continue to institute, lawsuits which have cost me more than I would have lost by the counterfeiters' sales. I have been obliged to annex my name and signature as a guarantee of the genuineness of the Cordial itself, and to watch that even these should

not be copied, so that the base productions of clandestine fabricants should not be sold under cover of labels copied from mine. I thank Heaven that I have succeeded in my undertaking. The Carmelite Melissa Cordial is still the same as it has been for centuries while in the hands of the Carmelites, and the thousands whom it saves every year can testify whether my endeavors be the result of greed of gain or of sincere devotion. During this long struggle, while sustained by my legal rights, my loyal intentions and the courts, against the most barefaced infringements, one thing has always seemed wanting, viz.: a complete history of the Melissa Cordial, which would establish, beyond controversy, my rights in the eyes of the public, just as my title has been proved good in the eyes of the law, as well as a studied examination of its qualities as a cordial, of its therapeutic action, of its effects upon the system, indicating how and when it should be used to obtain the most salutary effects.

It is a singular fact, that when an article has come into universal use, or when its virtues become generally known, all use it without concerning themselves much about it. Writers and *savants* give to it their testimonials only when some chance necessitates its mention; but none treat of it specially, except when its essential substances are attacked, or the secrets of its composition are altered or lost. How often would the culture of the vine have been abandoned to an ignorant routine, and the production of wine to unrestrained adulteration, if the grape-worm had never menaced the existence of the vines, or a famine threatened to fill our cellars with undrinkable wines. I have therefore determined, before any unforeseen event can disperse them, to collect in this work and confide to the public all the valuable documents that I have gathered together relative to the Melissa Cordial, in order to make known all its cordialistic qualities, both therapeutic and cosmetic, and to indicate its use, action and effects.

I wish to encourage those who, after me, will be entrusted with the secret of the fabrication of the Melissa Cordial, and to influence them to persevere in the path which I have traced out, in preserving it from all attacks of cupidity and adulteration. If I accomplish this end (and I hope to do so), my task will be completed, and I will have rendered an incalculable service to the public. If I were told that, in speaking of what is, after all, only a commercial enterprise, the word devotion is not applicable,

and that it is a secret recorded everywhere, from the pharmacist's code down to the medical works used by nurses, I would reply, "Have you ever seen a relative or friend, or even a stranger, fall by your side stricken with apoplexy, and been compelled to hurry for a doctor, who declares it is too late, but who, had a few drops of the Melissa Cordial been administered to him, thus reanimating the arrested circulation and dispersing throughout the system the blood which had accumulated at one point, might have been saved?" Perhaps, then, you would have thought me right in regarding the fabrication of such a cordial as an act of devotion, and that in protecting it from counterfeiters I have done great service to the suffering. As to the secret of its composition, and the recipes known to every one, the ordinary Melissa Cordial is to the genuine what manufactured Madeira wine is to the wines of Madeira produced on that island when it grew the vine. To confirm the statements which I make in this work, I beg the skeptical reader to analyze and compare my Carmelite Melissa Cordial with any of the imitations most carefully compounded from the best known formulas.

BEWARE OF COUNTERFEITS.

ON ACCOUNT OF THE APPROPRIATION FOR
PUBLIC IMPROVEMENT

OF

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in 1877,

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Sole Successor to the Carmelite Monks.

CHAPTER I.

The Carmelites.—Their origin.—Their establishment in France.—St. Therese and St. John of the Cross.—Three Convents in Paris.—The Barefooted Carmelites of the Rue de Vaugirard.

Past events are soon forgotten after a revolution! The generation which saw the ending of the last century is not yet entirely extinct, and still when Monseigneur Affre, of glorious memory, many years ago established the Carmelites in their convent in the *Rue de Vaugirard*, and when they were seen passing through the streets of Paris, dressed in their long white robes covered with black mantles, they were looked upon with indifferent or curious eyes, and but few persons recognized under this costume the representatives of a monastic order once the richest and most powerful of ancient France. It is in reality quite difficult for us to comprehend in our day the position which convents occupied before '89 in the social organization. The history of monastic orders seems to us a study as fastidious as it is useless.

But the history of the Order of the Carmelites is connected so intimately with that of the Carmelite Melissa Cordial, that we cannot refrain from citing a few facts bearing upon its origin, its

character, and the different vicissitudes to which it was subjected in France up to the time that the Revolution, relieving them from their vows, dispersed the organization and brought into circulation the immense riches which they possessed.

In 1257 St. Louis brought from the Holy Land and established in France several monks, who, fleeing before the Saracens, had taken refuge in the island of Cyprus. They were clothed with the white robes of the Essenians, and wore on their shoulders the Arab burnouse, striped in brown and white. Elias, they said, had founded their order on Mount Carmel, 1450 years before Christ, who was their most glorious member, and they wore their mantle in remembrance of the one which their founder gave to his disciple, Elijah, when a chariot of fire carried him to heaven.

The rules of their order resembled those of the ancient Therapeutics of India and the East; like them, they devoted themselves to the study of herbs, and they possessed the gift of healing. When, later, they were reproached with accepting and practicing the dogmas and habits of the Templars, there was found among their customs that of placing a skull upon the table while taking their meals, a form which came to them from the holy physicians of ancient Egypt,* and by which St. Theresa represented the insecurity of life, and of the things of this world.

St. Louis gave them a monastery in Paris, which became later the convent of the Ave Maria. The populace named it "Les Barrés," because of the disposition of the black and white stripes on their mantles, and the cord and tassels, which, worn obliquely from left to right, were, in heraldic language, *bars of black and gold*. From that came the name of the gate of Barrés, or Bars, and also of the "Rue des Barrés," which is even so called to-day in the quarter inhabited by them.

They quickly forgot the form and primitive color of their costume, wearing the bands horizontally or in front, and their superiors, dressed in white and red, wore a Phrygian hat, in the style of those worn only by the Consuls of a few towns. The Council of Vienna prohibited these robes, as inappropriate for monks, and they then adopted the black robe and white mantle, which they have ever since preserved. This diversity of costume

* Herodotus.

and the pretension of being able to date back to the prophet Elias, were for them a continual source of dispute and litigation. The Bollandists would not concede that they descended from Elias and denied that Christ had ever belonged to their order; they held one of the brothers named Papebrock, and successor of Bollandus, responsible for all that which is contained in the registers of the Saints for the months of March, April and May, denouncing them to Pope Innocent XII., and causing their acts to be condemned by the Inquisition of Spain.

A portrait of Elias which the Basiliens possessed caused in 1670 a new strife, which lasted sixteen years—six years longer than that of Troy—and which was terminated only by royal order. This picture represented a person covered with a Greek cap ornamented with small bands of gold, enveloped in a purple mantle over a tunic of fur, and leaning on a drawn sword; it dated, they said, from the eighth century, which rendered it quite respectable. They had the effrontery to desire a portrait of Elias without his having on his shoulders the costume of the Carmelites; from that came the lawsuit, which would never have ended, if the King had not ordered it stopped.

The Carmelites possessed at Paris three principal convents—that of “la Place Maubert,” where they established themselves on leaving the *Ave Maria*, and of which the church and the remnant of the cloisters, which still remain, possess some remarkable pictures and tombs; another in the *Rue des Billettes*, and a third in the *Rue de Vaugirard* known as that of the Barefooted Carmelites.

Their order is one of those which furnished to the Church the greatest number of saints and eminent personages. The Jew Jonathas, accused by Philippe Augustus of having profaned the Sacred Host, was burnt alive, and his *estate confiscated* and given to the Carmelites, who razed his house in the *Rue des Billettes*, and built their church on the spot where the Host had bled under the hostile dagger.

The third convent, and that which interests us the most, was founded in 1607 in the Rue de Vaugirard, by the Barefooted Carmelites, who gave new life to the virtues and the talents of their order. The church contains nothing remarkable, but the massacres of September gave a bloody renown to its neighborhood.

Monseigneur Affre established there the College of the Carmelites, where he loved to pass his time in their midst, and his heart is entombed in one of the chapels of their church.

The Popes and many eminent persons long endeavored to effect a reform in the order of the Carmelites, the most ancient of the church, which, if not founded by Elias, *at least descends* from the first *Christian Cenobites*, who dwelt upon Mount Carmel in the grotto of the prophet, and who received their rules from the Patriarchs of Jerusalem, St. Albert and St. Basil. On their establishment in Europe, in 1244, Pope Innocent IV. mitigated the severity of their rules. In Spain, where they were established at the same time as in France, a woman undertook the reform of their order. St. Theresa, a Carmelite nun in the Convent of Avila, wishing to restore the austerity which had been the glory and sanctity of the order, established in 1582 the Rule of St. Albert, and caused its acceptance by her sisters. Furthermore, wishing to extend the reformation to the brothers, and aided by two of their number, "Frère Jean de la Croix" and "Frère Antoine de Jésus," she founded near Avila a convent of men. Pope Pius V. had approved her design, Gregorius XIII. confirmed it in 1580, and soon the Barefooted Carmelites—so-called because they wore no stockings—spread throughout Christendom. Under the Rules of St. Albert they assumed the manners and practices of the fathers of Mount Carmel, and teaching, study of the sciences, and administering to the sick, became their habitual occupations. The "Cardinal de Bérulle" having summoned a number of the order to France in 1603, the Barefooted Carmelites established themselves there two years after, and founded in the Rue de Vaugirard a Mother-Convent, which had, in France, forty-five branches under its control, when the Revolution broke out.

CHAPTER II.

Carmelite Cordial.—Richelieu.—Carmelite Cordial at the Court.—The First Counterfeiter.—Royal Patents.—Royal Commission of Medicine and its Opinion of the Carmelite Cordial.—The Carmelites at Rue Taranne, 14.

As soon as the Carmelites were established in Rue de Vaugirard, they opened, in one of the many dependencies of their house, a small laboratory, where they manufactured and sold, in 1611, this famous elixir, which, under the name of Carmelite Cordial, did more for the fortune and reputation of their monastery than the holiness and wisdom of its brotherhood, however eminent they may have been.

The authentic formula in which the entire chapter of the order inscribed the secret of the composition of the Carmelite Cordial, and which I preserve as my most precious title, states that this secret was given in 1610 to Father Damiens, by a doctor whose name, half effaced on the parchment, is almost undecipherable. Father Damiens transmitted it to his convent, thus giving it entire and exclusive proprietorship, and the community reserved to itself alone and for its own profit the right of manufacture and of sale, without ever giving or confiding the secret of its composition to any other convent of the same order.

I claim that this constitutes a positive title, against which no argument can be raised, not even historically. Yet a research into ancient documents raises the belief that if the secret of the composition of the Carmelite Melissa Cordial, such as the Carmelites have preserved and transmitted to me, was given in 1610

to Father Damiens, a similar Cordial was known to the ancient monks; I refer to the elixir offered by the monks of Mount Carmel to the pilgrims and travelers who visited them. This preparation differs entirely in its fundamental principles from the Carmelite Cordial of the Rue de Vaugirard.

The reputation of the Carmelite Cordial increased rapidly, and the marvelous cures effected by it established its anti-apoplectic qualities. Cardinal Richelieu suffered from terrible headaches—not an unusual thing in men who are compelled to perform an excess of brain-work; the use of Carmelite Cordial relieved him. The powerful minister always carried a bottle of the Cordial about his person and his example soon made it a fashion at Court. “There was not,” says Dulaure, in his *History of Paris*, “a woman of fashion who did not wear a flacon of Carmelite Cordial.”* The fortune and the reputation of the Cordial was made. Two centuries of experience should confirm and extend it.

The politics of the Cardinal de Richelieu brought him the hatred of those high in rank. The Duke of Orleans, brother of the king, passed his life in organizing, or rather, allowing to be organized in his name, against this powerful minister, many plots, which always terminated in a ridiculous and unlucky manner for him, bloody and fatal for his friends. On the 10th of July, 1635, a flacon filled with poison replaced that which the Cardinal was in the habit of having filled with Carmelite Cordial, and placed by his side at table. He raised it to his nose, and not perceiving the ordinary perfume, became suspicious, and the attempted assassination was frustrated. The monks of the Rue de Vaugirard had no trouble in proving their innocence; but to prevent in the future any attempts of a similar nature, they sealed their flacons with the seal of their monastery.

The sale of the Carmelite Cordial attained a rapid growth and became a source of great riches to the order. Pronounced *à la mode* by the courtiers, prescribed by physicians, regarded by all as a universal panacea, its success naturally tempted envious cupidity. The first counterfeiter of the Cordial was discovered in Prof. Jean Claude Verdeil, a well known apothecary. The monks

*The author adds, “The sale of this elixir continues at Rue Taranne, 14.”

charged high prices for their production to the rich, but gave it away to the poor. The apothecary sold cheaper; but giving none away, was soon able to purchase a house in the Rue de la Barillerie. The Carmelites became alarmed; Jean Claud Verdeil was called before the official of Notre Dame, and a first judgment confirmed their rights of proprietorship. The counterfeiter was excluded from the corporation of apothecaries, and his house, which was confiscated, was given to the convent of the Rue de Vaugirard, in lieu of damages.

The counterfeiter, as will be perceived, is not of yesterday, and the laws governing him in 1667 were much the same as to-day. His endeavors in that line were recompensed by severe condemnation.

Later we shall see many Claude Verdeils file before us, or, rather, before the tribunals, with unabated ardor, but bearing the same brand. They are of that tenacious race which takes for its motto: Let us counterfeit; let us counterfeit; there will always remain something for us.

It was this incident, without doubt, which inspired the monks of the Rue de Vaugirard with the desire to make their proprietorship rest upon titles of the highest authority, which could not be contested, and thus to place themselves for the future beyond all risk of imposition. On September 10th, 1681, the Abbé Frume de St. Mirien, their superior, presented to the king a petition, to which we shall again have occasion to refer, wherein were enumerated in detail all the qualities of the Carmelite Melissa Cordial, and demanding that the proprietorship should be guaranteed to the convent by letters patent emanating from his majesty, and granted by his consent.

Louis XIV. did not reply immediately to this supplication. It was only in 1709 that a peculiar circumstance having called his attention to the Carmelite Cordial, these monks profited by the occasion to obtain that which the convent had solicited in vain for thirty years. It was the epoch of the voyages of Marly; death—aided, it is said, by poison—had not yet dealt the many blows that made a space around the great king.

In the days of Marly the courtiers crowded the little steps of the chapel, soliciting the great favor of being allowed to ruin themselves at the gaming-table of his majesty; then, the invi

tations being given, the king departed, stowing in his carriage a dozen or more royal princesses or favorite ladies, to whom this manner of traveling was anything but agreeable.

Pressed, crushed, frozen in winter, roasted in summer, wet by the rain, or suffocated by the dust (for his majesty, being robust, was never incommoded by the cold or heat, and would not permit the windows to be closed or the curtains to be lowered), they were exposed to all the inconveniences which the fair sex experience under similar circumstances. And yet it was necessary for them to appear gay, joyous, in good health, and to possess a hearty appetite. The king had a horror of sick people; a sudden indisposition, a refusal to gorge themselves with cold meats, cakes and preserves, with which the boxes of the carriage were always well provided, would have been considered almost an act of high treason. Madame de Maintenon herself would not have dared to have done it.

The king detested all kinds of perfumes or essences; all smelling-bottles were excluded from Marly and Versailles. The fatigue of these voyages, the sleepless nights passed in fêtes, the dissipated life which they led, caused nervous affections to be very common among the ladies of the Court. In 1709 they became more frequent, and many excursions had to be postponed, to the great displeasure of the king, who signified to Fagon that the ladies must be cured of their ailments. A strange idea came to the head of the humpbacked doctor: he ordered them to sweep their own rooms. This treatment* was doubtless quite rational, and would have produced good effects, but it was not in accordance with the taste of the ladies. Yet the king had spoken; there was nothing to do but to submit. Happily the confessor of the Duchess of Bourgoyne, a Carmelite friar of the Rue de Vaugirard, furnished them with a remedy more agreeable and more efficacious. He recommended his royal penitent to take the *Melissa Cordial*. The good effects which she experienced led her to praise this remedy; and soon, by adopting its usage, the ladies of the Court were relieved of their maladies.

* Later Trouchin recommended the same remedy to cure the ladies of the Court of convulsions, and, like Fagon, renounced it for the Carmelite *Melissa Cordial*.

Thankful to the good fathers, Louis XIV., in full council, at Versailles, in the month of August, 1709, granted them the patents they solicited. The efficacy of the Carmelite Melissa Cordial, and the exclusive rights of the monks of the Rue de Vaugirard, thus became acknowledged for the second time. Its popularity and its reputation constantly increased, and the convent of the Rue de Vaugirard exported annually a large quantity to the Courts of Germany. The Palatine princess, mother of the Duke of Orleans, secured them this outlet.

The principal occupation of the mother of the Regent was in writing interminable letters to all her relations, palatins, margraves, electors and princes beyond the Rhine, not omitting any of the minute details of chronic scandals, and calling everything by its right name, with a really Germanic frankness. Like a good German, she ate sour-kROUT, sausages, etc., which copious repasts she could digest only by the aid of Melissa Cordial. Thus she was delighted in relating the effects of this precious aid to digestion, boasting of its qualities and urging its use to her numerous correspondents; and as the Cordial fulfilled all the promises which were made in its name, the Carmelites could with difficulty fill the orders which poured in upon them from the courts of the north. It was in this epoch and through these circumstances that the Cordial gained such great favor in all the north of Europe. The true Carmelite Melissa Cordial is there more in demand than in France; the families of the people, the peasants who could not procure it, sought to replace it by infusions and a thousand other preparations of the aromatic plant. And yet, the more the reputation of the Melissa Cordial was extended, the more time and experience proved its powerful qualities, and the more trouble the Carmelites had to protect their rights.

In vain the convent of the Rue de Vaugirard reserved to itself its preparation and exclusive sale; the convents of the same order demanded the secret of its composition and tried to make it also. From that came the analogous cordials, more or less good, to which each monastery attached its name, and on which they subsisted and still sell under their original label.

Medical and pharmaceutical science combined and commenced to exercise an efficacious control over the secret remedies

that were sold in great quantities. The Corporation of Pharmacutists, or, as they were then called, apothecaries, would gladly have seen the preparation of a cordial which enriched the community of the Carmelites fall into their hands. The experiments of the counterfeiterers became general, and instead of the beneficial cordial of the Carmelites, the public was served with an alcohol without any specific virtues. The Carmelites were necessarily compelled to bring to an end such a state of affairs. They addressed themselves to the King and to the Royal Commission of Medicine.

On the 8th of January, 1773, the Commission made its report to the King, who, by patents of the 15th of January, 1773, authorized for three years to the Carmelites of the Rue de Vaugirard the fabrication and sale of the Melissa Cordial, to the exclusion of all others. Upon a new report of the Commission of Medicine, on the 8th of January, 1776, the King prolonged, by letters dated the day after, this authorization to still another three years. The opposition and the attacks against the property of these monks was, as one sees, as vigorous as it was persistent. Owing to them the King did not accord any more perpetual privileges, but only patents of short duration. Then time marched on and the Revolution was near; already whatever seemed to have the character of privilege was weakened, and they tried to place in this light the legitimate property of the monks. Voltaire raved and had his say upon the Melissa Cordial, which he praised, upon the commerce which was done in the convent, and upon the uncharitableness of the Carmelites. Voltaire accomplished his end. More than that, a general formula of the Melissa Cordial was inserted in the pharmacutists' bulletin, and then every one tried his best to manufacture it.

But the best could not compare with the Carmelite's Cordial. Upon their demand the Royal Commission of Medicine again met and the holy fathers manufactured their Melissa Cordial after their own formula, and before them, testing it with that produced by other recipes, and the Commission declared that the Carmelite Melissa Cordial, which then took the title of Melissa Cordial of the Barefooted Carmelites, was *incomparably superior in its properties to that prepared from other recipes, that its useful-*

ness was demonstrated, and decided that the fabrication should be left to the good fathers. The report, placed, the 18th of August, 1780, in the hands of the King, was followed by a royal brevet, delivered in Council the 21st of September, 1780, which assured for twenty years the fabrication and sale of the Melissa Cordial to the Convent of the Barefooted Carmelites of the Rue de Vaugirard. Thus two hundred years of incontestable ownership, supported by four royal patents and a charter of invention, could be invoked by the Carmelites, when the government, in 1791, by virtue of laws enacted confiscating the property of the Church, seized their convents and laboratories.

The brotherhood held to their compound, not only as a source of wealth, but also as a work of charity founded by their convent; they repurchased the property from the State for the sum of 60,000 francs, which was turned into the city treasury according to the receipted bill of M. Pean de St. Gilles, notary, dated July 13th, 1791. (My property was thus purchased from the Government, doubtless a fact unique of its kind.) By Act of June 15th, 19th, 20th and 21st, 1792, drawn by the same Pean de Saint Gilles, forty-five Carmelites, ancient brothers of the convent of the Rue de Vaugirard, formed a society, purely civil and commercial, for the manufacture of the Carmelite Melissa Cordial, of which the proprietorship was to belong to the last living associate. In 1793 the friars, now become simple merchants, manufactured and sold during the revolutionary tumult their healthy cordial, at Rue Taranne, No. 14, where they had established their new laboratory.

The law of July 31st (Germinal), 11th year, relating to secret remedies, did not reach the Melissa Cordial, comprised as it was in the category of those which had been authorized, approved and distributed before its promulgation. A decree of September 25th (Prarial) 13th year, permitted the sale of secret remedies by the accepted apothecaries, and in all places where the proprietors thought proper, on condition that they should obtain the sanction of the Prefect of the Police of Paris, the prefects or the mayors in the departments.

The Melissa Cordial being neither a secret remedy nor a pharmaceutical preparation, escaped these legal proscriptions. Its proprietors wished, notwithstanding, to place themselves above

reproach, and demanded the authorization of having it sold by the apothecaries, either in Paris or in the country. Envious cupidity believed the moment to be favorable, and the Prefect of the Police received a paper which contested the rights of the society of the former monks, and pretended that the Melissa Cordial was only a pharmaceutical preparation which had for a long time been public property. The Prefect considered the argument, and forwarded it to the Minister of the Interior, who, after examining the question, recognized, by decision of March 9th (Fremaire), 24th year, the rights of M. Mira Z. Lebon, then representing the Carmelite society, and accorded them the authorization which they asked for. In consequence of this decision, the society established depots of the Melissa Cordial in the principal cities and towns in France, and their successors having followed their example, this Cordial possesses to-day depositories in every important locality. A second act of association, confirming the first, was passed between the surviving Carmelites, March 18th, 1824, under the firm name of Paradis, Magnin & Co.

Brother Paradis outlived all the other Carmelites, and at his death, in 1831, the firm name, which had been, since 1830, Paradis & Royer, became Royer & Raffy. My entry into the society of Royer & Raffy, my marriage with Madame Royer, who had become a widow, and the sale in 1840 of his rights as partner of Mr. Raffy, have rendered me sole proprietor of the Melissa Cordial, and sole possessor of the secret of the Barefooted Carmelites of the Rue de Vaugirard.

The peaceful enjoyment of a proprietorship which rests upon so many authentic titles, which I have acquired at the price of so many sacrifices, would seem to merit the respect of all and to fear no further persecution. And it certainly will be so, if probity and law are respected; but the counterfeiter, this plague of our country, meanly groveling in an obscure corner, and growing fat with illicit gains, until he is stamped upon and crushed—like a disgusting parasite—will doubtless see in a production that all the world purchases at No. 14 Rue Taranne, a precious occasion of gain, and will recommence his work. In an action against a grocer of Havre, the public minister raised a question very important to us. He wished to have it understood that the Melissa

Cordial was a secret remedy, the sale of which was interdicted, or a pharmaceutical composition, of which the preparation and sale was permitted only to pharmacutists; but an appeal of the court, dated July 12th, 1839, having placed it before the court in Paris to be judged, it was decided on September 19th following, "that the Melissa Cordial, called Carmelite, is not a pharmaceutical preparation, and that the proprietorship should not be classed in the public domain of pharmacy." Unable to shield his disloyalty and bad faith, the counterfeiter, blinded by his thirst of money, marched straight to his end. I have had occasion, fourteen times, to drag him before the courts, and in spite of fourteen condemnations obtained, of damages of many thousand francs granted, I have not been able yet to strangle this hydra, always starting up in new directions. In this incessant struggle, for which the possession of my own rights and the conviction of a duty to be accomplished have given me strength, I have been constantly sustained by the sympathy of the highest medical authorities, who, in counseling the use of the Melissa Cordial, recommend mine as having alone the qualities known to that of the Carmelites, as well as by the innumerable certifications of conscientious and gifted pharmacutists who wish to sell my preparation, without trying to compound it themselves, as they know it is useful only when made in a special manner, and after a formula the secret of which is known only to me. I ought also to quote here, with my thanks, the high testimony expressed in the court of Paris: "That the pharmacutists of Paris have never raised the pretension that the Melissa Cordial was a pharmaceutical composition, and that I have always been recognized as its sole proprietor."

In spite of two centuries and a half of public possession—in spite of patents and royal decrees, notarial acts and numberless judgments on which to found my rights—I shall still have to fight to maintain them; so much the worse will it be for those who will derive only shame and conviction. I shall pursue my task to the end.



CHAPTER III.

Melissa.—Botanical Character.—Medicinal Properties.—Several kinds.—
Carmelite Melissa Cordial.

Classified by Linnæus among the Didynamic gymnospermous plants, the Melissa forms, by the delicacy of its perfume and the usefulness of its properties, one of the most remarkable species of the mint tribe. Its name is derived from the Greek *μελισσα* (bee), *μελι*, honey: Dioscorides.

Dioscorides has called it *οφυλλον* and *μελιτταινα*, Pliny, *apiastrum*, because it is one of the plants most precious to the bee, giving to honey its most aromatic and sweetest qualities. The ancients recommended its culture in the neighborhood of apiaries, Virgil mentioning it as a means of recalling these insects when they abandon their hives. The modern husbandman who wishes to restore honey to the place it once occupied on our tables, before the cultivation of sugar caused it to be neglected, would do well to remember this precept. The bees of Mt. Hymetta, as well as those of Asia Minor and Narbonne, owe the poetic and gastronomic renown of their honey to the Melissa flowers around which they loved to hover.

The officinal Melissa plant grows in uncultivated fields in the south of Europe, and is even found in the suburbs of Paris. The sweet odor, similar to that of the lemon, which this plant exhales, causes it to be classed by the Latin name of *citrago*, generally known in France as *citronelle*. It possesses all the distinctive characteristics of the Melissa species: a calyx bell-shaped with two lips, the upper one having three teeth;

the lower one, two; the upper lip of the corolla a little arched and divided, while the lower one has three lobes, the middle of which is heart-shaped; its stalk is square, like all *Labiatae*, and is branching and tough, though brittle. Its leaves are oval, toothed, and a little villous. Its flowers, terminating in clusters, are formed by incomplete verticils. They contain an essential oil, and an aromatic spirit of such subtlety, that chemists compare it to the soul of the human body. It contains also a bitter principle, which is soluble partly in water and partly in alcohol. Carthusian extracted from it spirits of wine, which retained the principal coloring of the plant, and which is still used to give that beautiful green shade to some liqueurs which borrow from the *Melissa* the greater part of the qualities for which they are noted. The ancients were familiar with the medicinal virtues of the *Melissa* plant. Pliny and Galenus speak of it. Nicander mentions it, and Dioscorides describes it. Serapis and Avicenna seem to have studied it more carefully than their predecessors; and Mathiolus, in his commentaries, attributes to it all the qualities which have been since recognized.

This wise physician says: "The properties of the *Melissa* act upon the heart, strengthen the stomach, aid digestion, clear the brain when inactive, relieve faintness and weakness, especially when such misfortunes occur at night. It is also excellent for heartburn or palpitation, and removes all care and grievous imaginations from the brain, chiefly that which comes from melancholy or despondency. The mystical Eastern dreamer, so skillful in discovering in plants their special action on the intelligence and imagination of men, cannot but have known the qualities of the *Melissa*. The Arabs, to whom we are indebted for coffee and so many medical discoveries, appear to have been the first to observe the strengthening action which it produced on the nervous system, and its good effect on both mind and body; they preferred it to tea; its aroma perfumed their sherbet, it neutralized the disastrous effects that the abuse of coffee produces on the organism. In the convent of the Dervishes, and amongst the monks of Lebanon and of Mt. Carmel, who preserved so well the traditions of the ancient East, the mysterious recipes to which they attribute a divine origin were

kept secret, and they offered to the visitor the same divine beverage which sustained the old age of Abraham, the courage of Mahomet, and the faith of the prophets and apostles.

The Melissa entered invariably into all their elixirs, and we can assert, without fear of contradiction, that if Father Damien received from his learned friend the secret of a special preparation of the Melissa, the Carmelite friars brought with them from the East the knowledge of the medicinal virtues of the plant, and the manner of compounding their most efficacious cordials.

All writers have extolled its efficacy and value in melancholy, hysterical and hypochondriacal affections; Rondelet, Gratarolus and Fernel advise its use as a precious means of allaying despondency, of banishing dark and gloomy fancies, of giving peace to the mind, of causing agreeable dreams, and of sharpening the senses and the memory. Cowley calls it "the milk of poets."

Its valuable qualities have caused it to be employed in the treatment of mental affections. Before Dr. Moreau dreamed of making use of *hasheesh* as a remedy for insanity, Riviere cured the same disease by a decoction of Melissa in spirits of wine.

Some have thought this to be the famous nepenthe that the fair Helen gave to Telemachus, to cause him to forget his fatigue and misfortunes, the secret of which she learned from an Egyptian woman; thence one species of Melissa has received the name of nepentha.

Why is this power, which is recognized in the perfumed Melissa as exercising such a happy influence over the real or fancied pains which so often fill our daily existence, not more generally used? Perhaps it would prevent the employment of those narcotic and stupefying preparations which only lead us to forget our ills by enfeebling the mind and destroying the body.

The Materia Medica gives to the Melissa the titles of cephalic, anti-spasmodic, cordial, emmenagogue, diuretic, sudorific, etc., that is to say, that it accords to the plant all the qualities possessed by the Carmelite Melissa Cordial in the highest degree. Mildly aromatic, moderately bitter, fortifying and not too stimulating to the nerves and stomach, it offers itself as a useful and agreeable means, to which one can have recourse when these organs are affected. Science cites it as all-powerful against spasmodic affections, whose principal seat is in the abdomen, and

advises its use for vertigo, palpitation and syncope. The action of the Melissa Cordial on the health of women is very great. Experience in this regard daily confirms the reports of science, which eulogizes it as emmenagogue and anti-hysterical, and without endorsing the confidence that some women in the northern countries possess in its virtues, they asserting it to be a cure for amenorrhea and the regulating of the menses, by simply placing the leaves of this plant in their stocking, we say, in treating of the Carmelite Cordial, that the use of it to them is very salutary.

Peyrithe made from a decoction of the plant an ordinary drink for the sick in the treatment of syphilis, and Tourinfort advises its employment in similar cases. The writers least favorably disposed to the Melissa Cordial content themselves in their writing with underrating the power of its action and lessening the number of its virtues; but all concede it to be a medicinal agent as agreeable as it is useful. They prescribe it as an infusion, as a decoction and as a powder; they agree in saying that distillation best concentrates its principles, and that by employing the dry plant, or even a solution, the virtue it possesses can be weakened or destroyed, its essential oil then disappearing.

The Carmelite Melissa Cordial has always been cited by them as possessing in the highest degree the principles lost by the Melissa in solution. Those who attacked it in the latter part of the last century were moved by hostility against the order which it enriched—a sentiment which, with them, outweighed the interests of science. We will resume this subject further on, merely touching upon it here.

The Melissa can be as happily employed in cosmetics as in medicines, and the art is valued by perfumers, who know how to preserve its aroma in the most celebrated of aperitive and digestive liqueurs. The great Albert, Liebaud, and Bud'choz, who all treat so well of the art of preserving beauty, gave numerous recipes, the Melissa plant being the principal ingredient. But the study of the different ingredients need not enter into our work. It is sufficient for us to describe its character, in order to be recognized, to enumerate its virtues and the use that science can put them to, in order that the Carmelite Melissa Cordial should be fully appreciated. we will cite some of the principal species that can be found in herborists' collections, and we will

refer any who wish to make a deeper study of this plant to the numerous works on pharmacology and botany.

The Calamint Melissa was formerly often used under the name of Calamint of the Mountains. It grows in the mountains of France, and is distinguished from other Melissas by its axillary peduncles, which are as long as its leaves; when bruised they exhale an odor revealing the presence of camphor, which is generally found in all the mint tribe.

The ancients employed it more than we, and attributed to it the same virtues as Balm-mint. The *Melissa Nepta* of Linnæus is found in England, in the herb shops, under the name of Calamint, from which it is distinguished by peduncles longer than its leaves, and by a strong odor like that of pennyroyal. It is sharp and stimulating, and easy to confound with *Clinopodium vulgare*.

The wood, or mock Melissa, a very fine plant, is distinguished by its large white flower, spotted with purple, and has a less agreeable odor than the true Melissa; it is considered a diuretic, emmenagogue; it is credited with the virtue of dissolving calculus.

The Melissa of Constantinople is perhaps that which holds the first rank in the officinal Melissa, and Linnæus claims that of the Canary Islands as the most exciting. Motherwort has often been called Wild Melissa, but this name little suits it. Its almost livid leaves exhale a pungent and fetid odor, and its use, which has been advised for convulsions and worms in children, ought to be abandoned for that of the Carmelite Melissa Cordial—to mothers one of the most precious of panaceas.

CHAPTER IV.

Melissa Cordial.—Melissa not the only Ingredient.—Numerous Recipes.—
It is not a Pharmaceutical Preparation.—Why its Manufacture could not
be made Common.—Its Friends and Enemies.

According to the researches of science and the affirmation of all writers who have treated the subject, the Melissa plant contains the most healthful qualities, and by distillation it yields these qualities so pure, so powerful and so subtle, that they have been compared to the soul which animates the human body. In taking it for the basis of their sanitary liqueur, the Carmelites associated with it other elements equally salutary and even more energetic, which give to the *Eau de Mélisse des Carmes* (or Melissa Cordial) that anti-apoplectic power which two centuries of experience have never dissipated. These elements, which the most diligent research has failed to discover, form one of the secrets of its composition; the other, and not the least important, consisting of the detail and the scrupulous care which its preparation requires, remains unknown.

It is very easy for us to throw the leaves of roses into a still, producing, drop by drop, an essence that we call rose-water; or, taking hemp flowers, to extract from them spirits and essential oils, and straining therefrom the liquor, produce a composition that would be called *hasheesh* (*cannabis indicus*); but what resemblance would there be in this rose-water and that which we obtain from Smyrna and Asia Minor? In what respect would the *hasheesh* thus produced be comparable to that hallucinating substance which opens to the imagination of the

Egyptian and East Indian the vast field of dreams from which were drawn the *Thousand and one Nights*? They are chemical productions, surely, which resemble each other; but one has a soul which animates it, the other is but inert matter. The first owes its qualities to the locality where the plant grows of which it is made, to the sun which there warms it, to the hour in which it is gathered, to the care taken in studying the precise epoch of its existence when it contains the greatest amount of richness, to the special processes which cause it to yield up in our interest those gifts which prodigal nature has endowed it with. Manufacturing chemists count as prejudices or monkish dreams all slow routines; they throw into their apparatus, in armfuls, the plants which they use; all that is necessary for them is rapidity and quantity, and apparent results, which deceive the taste, smell and sight. What matters it to them whether the production is salutary to the body or not? Acetic acid, if made from wood or wine—is it not always vinegar? Is not the perfume of vanilla the same, whether it is extracted from the oils of Cornwall or the aromatic seed-shells which grow in the New World; and can one detect in any other way, than by the slow effects upon the stomach, the chocolate or cream which owes to pit-coal their deceitful aromas?

For two hundred years the plants which enter into the composition of the Carmelite Melissa Cordial, cultivated and gathered in the cloisters of the convent, under the eyes of the monks, just as they are to-day under our own eyes in our private grounds, have been the object of constant study, to which all the discoveries of modern science have been made to contribute. Thanks to the observations carefully recorded and transmitted by all those who, during this long period, have labored in this preparation, we are familiar with all their physiological characteristics and active principles, and we know how to utilize them in the most efficacious manner. Their culture, their gathering, the preparation which they should undergo, are the object of most minute care and attention. Each flower, every leaf, is examined by us; the operations which they have to undergo in the retorts, constructed in a special manner, are watched with the same attention; and it is partly to this fact that the Carmelite Cordial owes the reputation it enjoys and its beneficial quali-

ties. If to-morrow we should publish the recipe, and the Cordial should be compounded in some ordinary laboratory, it would lose its most essential qualities.

We have mentioned the bitter struggles we have had to sustain against imitators, and how the Carmelites acquired their rights of proprietorship. In the first petition that was addressed to the king, in 1711, for letters patent, not only were the beneficent effects of the Cordial shown, but many details were entered into, which, while divulging a part of the secret, tended to prove that it could not be trusted to ordinary public manufacturers.

Aided by those revelations, and believing that the entire secret had been discovered by their investigations, the counterfeiters of the day manufactured the Melissa Cordial and sold it for that of the Carmelites, which caused the monks to demand new *brevets* of the king, based on the reports of the Royal Commission of Medicine. We have related what these reports were, and how the genuine Carmelite Melissa Cordial was manufactured under the eyes of the faculty.

It was an easy matter for the Royal Commission to convince itself, by this experience, of how important it was that the preparation of such a powerful cordial should be restricted to those who had discovered it, and the royal brevet was accordingly granted. But indiscretions were committed by the members of the commission, and recipes as numerous as they were varied were given by the pharmacutists, under the name of Eau de Mélisse des Carmes, and later, two recipes were inscribed in the pharmacutists' code.

Science, like Voltaire, could not deny the good effects of the Melissa Cordial; it wished only to take away from the monks the glory and the benefits of their discovery. Under the article Melissa, the encyclopedia mentions all the qualities of this plant; and after having added the recipe of the Carmelite Melissa Cordial, which Lemmery had published in his "Course of Chemistry," it adds, "The public obstinately, without any foundation, still wishes to attribute the secret to the monks of this religious order, notwithstanding that it is, on their part, but a usurpation of the profession of apothecary."

This assertion of the encyclopedists is no nearer the truth than the recipe given by Lemmery. The wise chemist was mis-

taken in his analysis, and has dreamed of a mode of fabrication which never existed among the Carmelites. Organic chemistry is powerless, even to-day, to analyze certain mixed productions, and this is frankly confessed. A sworn expert, one of the most celebrated chemists of our day, said lately before the tribunal, in speaking of an imitation of Cologne water, "*Eau de Cologne* is composed of the aromas of nearly fifty plants, and it is impossible for chemistry to tell us, by analyzation, all those properties which enter into the formula of Jean-Marie-Farina."

Chemists who have wished to analyze the Carmelite Melissa Cordial have never been able to manufacture it from the recipes which their analyses gave them; and Lemmery, still less than others, although a shameless counterfeiter, wished to shield himself behind this testimony.

The irrefragible proof of the impossibility of chemistry to recognize the elements which form the Carmelite Melissa Cordial, is found in the diversity of formulas which chemists and pharmacutists have given, each having experimented independently, instead of copying the text of the recipe given by Lemmery. The Codex itself indicates, as we have already said, two recipes, and, in speaking of the great renown (*plurimum celebrata*) of this cordial, it takes care to avow in its first editions, that chance gave to it the secret of its double formula—(*gemina nam formulam nobis notam fortuito*, Codex, p. 61). The Codex of 1835 contains two other formulas, differing still from those in the old edition. Bouchardat, in his "Formulaire," gives two recipes, the last from M. Baudot. We will not enumerate the incalculable number of those which can be found outside of the treatises of official science; but, among those furnished by the Codex, which one is the true one? Is it one of those published in 1835? Its preparation is quite simple; any one can make it. "Take two pounds of flowers of Melissa, with as much water of Melissa, and distill all together in six pounds of alcohol until it is reduced one half." You possess the secret; only, if you follow the rules of the old Codex, take care not to take the flowers of Melisse—the leaves only are good. The commission which, in 1835, and under the presidency of Orfila, revised the new Codex, greatly simplifies, as one can see, the composition of the Carmelite Melissa Cordial, which, according to the formula happily discovered and

printed in the old edition, was composed of not less than fourteen different alcohols, extracted at different seasons of the year from fresh plants or dried aromatics, at first distinctly and carefully separated, measured with the greatest attention, and then mixed together.

The minute precautions which the Codex prescribes in the preparation of this Cordial are so numerous, that even admitting, which we do not, that this recipe contains the secret of the Carmélites, it would be impossible for any one who does not make a specialty of this composition, or who does not consecrate to it his undivided attention, to execute the formula satisfactorily, and still more impossible for the apothecary, who could sell but a limited quantity, to find sufficient recompense for his trouble, or even to remunerate him for the cost of the material employed in its fabrication. If chance, which the Codex invokes, should give to the public the secret which the monks of the Rue de Vaugirard have bequeathed to me, all would then appreciate the wisdom and foresight of the Royal Commission of Medicine, in desiring that the preparation of so powerful an elixir should be confided to those only who had discovered it; all would see that its fabrication is not a trivial thing that could be confided to an apothecary's clerk and laboratory, where a hundred different productions are being strained or vaporized, the emanations from which act upon its nature in the most harmful manner; and that covetous counterfeiters, who wish to shield themselves behind the directions contained in the Codex, to cover their mean attempt to rob me of my rights as proprietor, shamefully deceive the public in selling an alcohol which has never contained any of the virtues of the Carmelite Melissa Cordial.

The Carmelite monks did not usurp, as the encyclopedists charge them with doing, any of the rights of apothecaries. The Carmelite Melissa Cordial is no more a pharmaceutical composition than is cologne-water, of which Larrey, Broussais, Percy, Fourquier, Bertholet, Pelletan, etc., etc., have certified the medical qualities in the reports *ad hoc*, and of which the formula is to be found in the Codex; no more than the Elixir de Garus, the digestive liqueurs of Chartreux and Raspail, and a large number of productions, the proprietorship and exclusive commerce of which pharmacy has never dreamed of stealing. It contains, as do all the preparations that we have cited, as "vermouth" and

"absinthe," ingredients that are employed by therapeutics; but that does not make of it a remedy, measured and prescribed by a physician, of which the scientific education of him who compounds it should be a guarantee to the patient of its correct preparation. When the disease demands the employment of *Melissa*, the physician prescribes how it should be administered, and what substances should be joined with it, and naturally my argument applies in no way to such cases; but outside of this contingency, any one can compound from *Melissa* whatever he may think proper, and if one makes it the basis of a liquor which doctors could recommend as they would Bordeaux wine or chocolate, the apothecary has no more right to oppose the sale of this Cordial than he would the sale of wine or chocolate. This question, however, has been specially decided for the Carmelite *Melissa Cordial* by the tribunals of Paris. Neither is it a secret remedy nor a patent medicine, which, being prepared in the dark, requires of injurious elements certain properties more or less delusive. All know its effects; some have tried to lessen the value of them, but none have ever thought of denying them. The extraordinary increase of its sale under the protective and vigilant eye of the public administration would relieve it from all imputation of being classed under either of these heads.

I have preserved my secret and caused my rights to be respected solely because I have determined to consecrate my fortune and my life to following out the work of the monks of the Rue de Vaugirard, holding as a moral certainty that if the secret was divulged, and all permitted to traffic in it, or if I wholly abandoned my proprietorship, it would render the manufacture of the Carmelite *Melissa Cordial* impossible, throwing upon the market a quantity of heterogeneous preparations which would be sold to the detriment of the public, although bringing gain to the seller. This conviction is sustained by the highest medical authorities, who have encouraged me by their counsels and support

I have made as many enemies as there have been counterfeiters punished and manufactures suppressed; but the friends of the Carmelite *Melissa Cordial* have steadily increased, because of the good effects produced. Their testimony compensates for the clamor and powerless efforts of others. We will now proceed to explain the effects of the Cordial upon the nervous system, and its applications.

CHAPTER V.

Carmelite Cordial.—Its action upon the System.—Its Virtues.—Internal usage.—Yellow Cordial.—Its Special Qualities.

I have designedly expatiated upon the medicinal qualities of the Melissa plant, known to authors who are authorities in therapeutics, in order to avoid the charge of exaggeration when I came to speak of the Carmelite Melissa Cordial, which is based on the *Labiata* or so-called lip-plants. The thousands of facts which I could cite in support of anything I might say in this connection, would, it is true, set aside this reproach; but these citations would lead me from the rather restricted path which I have decided to follow. I simply ask the too skeptical reader, who, unwilling to accept the explanations which I intend to give here, doubts the good effects of this Cordial, not to form an opinion until he has consumed one phial of it himself, in order that he may be the better judge of its effects upon the brain.

In defining life as "a struggle against death," Bichat formulated that great law of self-preservation which in the animal economy compels resistance to all causes which threaten its destruction. Now this resisting energy resides entirely in the nervous system, the incalculable innate power of which transmits and executes the will at the same time that it presides over the functions of organic life, the digestion, the respiration and the circulation; it thus directs and controls the functions of relation and nutrition, the diverse forces of which correspond and unite in one concentric point, which M. Flourens has so aptly described as the vital knot. The discovery of a remedy which acts upon the

nervous system in a sufficiently beneficial manner to re-establish its exhausted energy and to regulate the harmonious distribution of those forces, which constantly tend to counteract the thousand morbid conditions which surround us, ought to assure to the healthy man the normal development of those intellectual and physical faculties with which nature has blessed him.

We dare, then, to assert that the Melissa Cordial is that element; but we can conscientiously venture the assurance that no substance, no known cordial, has, up to to-day, so salutary an effect on the nerves, and consequently on the organization, as that which is produced by its action; as far as the discoveries of modern physiology permit us to judge, it sums up and explains all the effects that medical practice obtained with its aid for more than two hundred years, and which we could not enumerate in these few pages.

Man is a unit, says a celebrated writer, although composed of many parts, and the affinity of these parts is so close that one cannot touch him in one place without affecting the entire body; it is the nerves, which, by their infinite ramifications, establish this bond of sympathy between all the organs.

It is the organism of the brain which is specially privileged to govern the human machine; it is there that thought is born; thence comes the will; there resides that moral and intellectual energy which science daily displays to us as a power destined to repair the losses that man sustains each moment by the continual exercise of his physical faculties.

Now, the Melissa Cordial acts above all upon the cerebral mass. No sooner has the palate been moistened with a few drops of this Cordial than its subtle principles act directly on the brain, dissipating the vapors which made it dull and heavy, restoring its lost energy by their tonic atoms, augmenting its nervous exaltation, and thus exercising the happiest influence upon the fullness and duration of life, in consolidating its resources and enlarging the sphere of our ideas.

This action of the Carmelite Cordial upon the brain is so powerful, so instantaneous, and its effects, as it were, so materially appreciable, that a sensation of giddiness in the head seems to follow during the few seconds that the brain employs in regaining its former power. A pleasant feeling of contentment then

pervades the entire body; the blood circulates regularly and calmly; the thoughts come quickly and clearly; one feels ready for work, disposed for action; fatigue and sorrow are instantly vanquished; and if it is near the hour of repose, sleep arrives opportunely, without either troubled or oppressive dreams.

This instantaneous action of the Cordial upon the brain and on the nerves has rendered such great services for the past two centuries, in apoplectic attacks, that its anti-apoplectic virtues appear to the public, if not to us, its greatest medicinal quality.

Apoplexy, almost always resulting from the idiosyncrasy of the victim, can, in its incipient stages, be successfully treated by the use of Carmelite Cordial. Two opposite causes tend equally to predispose one to attacks of apoplexy: an ardent temperament, the abuse of the pleasures of the table, a violent temper, which over-excites the circulation of the blood and a predominance of lymph, which produces sluggishness of circulation.

Carmelite Melissa Cordial gives to the nerves the necessary force to counteract the impetuosity of the blood in the first instance, and to drive out organic torpidity in the second. It is unwise to wait before using the Cordial, for more than the premonitory symptoms, such as vertigo, dizziness, or the frequent drowsiness which indicates the approach of the evil. A few drops of the Cordial, taken in a glass of sugared water, wine or *bouillon*, after eating, will have the double and beneficial effect of facilitating the digestion and removing the causes of the malady. If the warning symptoms have already reached a climax, it is necessary to meet them by taking a quarter of a tablespoonful of the Cordial, either pure or mixed with one of the liquids already mentioned. If the attack be severe, energetic measures should be resorted to by giving to the patient one tablespoonful of the Carmelite Cordial pure; if this dose does not operate in a few seconds, repeat it until consciousness is regained, which will be very soon, if the attack has not reached that point where nature refuses to yield to remedies; in that case, the disease will yield to nothing. There should be no fear that the quantity of Cordial taken will produce bad effects; if sometimes it seems to be powerless, it is because it has not been given in time or in sufficiently large quantities.

It would be well at the same time to rub the temples, the pit of the stomach, and the nostrils, with the Cordial, as well as to inhale it through the nose. As a first attack renders a second crisis almost certain to follow, and more to be feared, a quarter of a tablespoonful of the Cordial taken every other day will avert the symptoms; but as a wise precaution against a fatal attack, it is well to have constantly on hand a vial of this beneficent Cordial.

Paralysis is the ordinary result of an apoplectic attack, bringing disorder to the nervous system and obstructing the circulation. As soon as one remarks the first symptoms of this partial death of a portion of the body, the organs attacked, as well as the nape of the neck and the spine, should be vigorously rubbed with hot flannels or linen; then moistening the hand with the Cordial, continue the friction until the skin is dry. Then carefully wrap the patient in flannels, which will produce perspiration. For this treatment, which ought to be continued for some time after all trace of paralysis has disappeared, the yellow tincture of the Carmelites should be used, as it contains, beside the greater part of the principles which enter into the Carmelite Cordial, special elements, making its external use preferable to all other liniments and sedatives at present employed. The use of the yellow tincture of the Carmelites does not exclude electric applications nor other remedies which medical science employs in the treatment of paralysis, on the contrary, it is recognized as a powerful help, and, instead of interfering with them, it seconds and develops their action.

Frictions with the yellow Cordial are equally efficacious against rheumatic affections and the gout; it restores to the skin all its exhaling qualities, strengthens the tissues, causes all swellings to disappear and relieves all muscular pain, while, taken internally, the Melissa Cordial completes the good effects by acting as a sedative and a tonic to the system. The *formulaire magistral* recommends it in cases of typhoid fever, and it has in all times been noted as an excellent preventive in cases of pestilential and epidemic diseases.

Less terrible in appearance, but quite as fatal in effect and as difficult of cure, are nervous complaints, the almost indiscernible forms of which at times escape the most attentive observation;

but these succumb rapidly to the action of the *Melissa Cordial*, coming as they do either from over-excitement or prostration of the nervous system. Taken internally and in sufficient quantity, it prevents epilepsy and instantly quells the paroxysms of this horrible nervous complaint, by instantly relieving the brain.

Many diseases result from the disorder which reigns in the sympathetic relations connecting the organs. Their functions cease to harmonize with the process of assimilation; the nerves no longer exert their influence upon the digestion, which ceases; neither do they act upon the secretions and upon the excretions, and the most varied morbid phenomena appear, among them convulsions, palpitations, suffocation, spasms, etc. Better than all other anti-spasmodics, the *Melissa Cordial* relieves these complaints and re-establishes harmony between the nervous system and the entire organization. The state of the patient plainly shows the quantity of *Cordial* he should take; a few drops in a little water and sugar will suffice to quiet the most violent convulsions of children.

We have said that the *Melissa* has been successfully employed in the treatment of mania, and, the disease being caused by an abnormal state of the brain, it is easy to explain how the *Carmelite Cordial* is so effective in curing delirious persons. Whenever excitement produced by any cause reaches the brain, and there is fear that the law of alternation of nervous force, bringing on weakness in proportion to the irritation, would make idiocy succeed to frenzy, it is still useful to have recourse to the nervine *Cordial* of the ancient Carmelites. We could follow out this list of nervous complaints, studying each in particular, and we would see, by the effects of the *Melissa Cordial* in hysterics and in cephalic neuralgia, that medical science was quite right in calling it anti-hysteric and encephalic.

Friction with *Carmelite Cordial* upon the temples and the nape of the neck, and bandages wet with it and applied to the forehead, suffice generally to cure the headache, and it leaves none of the bad effects of sedatives which have ammonia for their base. A half tablespoonful of *Carmelite Cordial* in a small glass of sugared water is necessary to repair the disorders which an attack of headache always causes to the digestive organs. Not only does it prevent headache, but the action of the *Melissa* upon

the brain is immediately felt, and the labor of thinking becomes easy. Men who are hard students, and whose occupations are sedentary, would do well to adopt it. Women, more nervous than men, and subjected to periodical revolutions which can lead to the greatest perturbations of health, have long appreciated the good effects of the Melissa Cordial. It helps adolescents to enter that delicate period which transforms them to young girls; mothers of families, with its aid, combat fever, convulsions and affections caused by worms, which menace the life of their children, and then upon reaching that age which marks the critical passage to the last years of life, they demand its help in order to pass the crisis with success. If the menstrual functions are deranged, they find it the most efficacious of all emmenagogues, amenorrhœa and leucorrhœa oftentimes yielding to its usage, and it is also beneficial in the treatment of chlorosis.

Its strengthening virtue, aiding the exhaling power of the skin and ejecting the impurities of the blood, renders it useful in chicken-pox, measles and in all eruptive fevers. Its action extends to the lymphatic masses, which are dissolved by the aid of frictions with the yellow tincture. Carmelite Cordial acts upon all obstructions of the liver, of the intestines, of the spleen, and of the kidneys, and is very salutary in bilious affections, destroying the sad and melancholy impressions which these diseases leave upon the brain. Medical science cites it as all-powerful in nervous abdominal affections; it prescribes it for spasmodic colic, for the accumulation of gas in the digestive canal, which produces hysterics and nervous hypochondria, and which occasions insupportable suffering; in a word, for all the complaints occasioned by a nervous prostration of the stomach and intestines. In these diverse cases it should be administered with the aid of different liquids, which should be chosen according to the taste and state of the patient.

It is recommended in nervous asthma and in many cases of pulmonary complaints. Asthma is often accompanied by insupportable suffering; pulmonary catarrh occasions febrile movements and nocturnal sweats, which exhaust the patient. In such cases the use of the Carmelite Cordial should be insisted upon, as it will facilitate the expulsion of mucus, control the pulmonary spasms, break up the fever and arrest the sweats.

It can be used with success in the cure of aphthæ and the glandulous obstructions with which children are often afflicted at birth. It heals wounds promptly, preserving them from gangrene, and replaces advantageously the healing salves in every case where they are prescribed. Its anti-venomous qualities have often been demonstrated. The bites of serpents, the sting of insects, scorpions, wasps or mosquitoes should be bathed with it. Carmelite Cordial should be taken internally to counteract the effects of poison which may have been absorbed into the system. A large number of physicians recommend Carmelite Melissa Cordial in afflictions of the genital organs, and place it in the list of sudorifics. We will content ourselves with giving here these indications, without entering into an examination which would carry us too far. I have made it a law not to seek in the Melissa Cordial any virtues other than those which the experience of several centuries has proved incontestible, and which have been summed up in the simple prospectus issued by the Carmelite monks; I distribute this to my patrons, without change of terms or phrases, which, notwithstanding they have become somewhat antiquated, describe in plain and common language all the qualities which science recognizes in it. No more efficacious or prompt means can be found of relieving fainting-fits, lethargy, and swoons. A tablespoonful taken internally, with a little friction, acts upon these disorders instantaneously, and prevents any trace of their effects on the general health.

In endeavoring to explain how it acts through the medium of the nervous system, in almost all the cases where it is employed, I have tried to avoid being accused of making the Carmelite Melissa Cordial a universal panacea. By its action on the nerves it establishes and maintains harmony in all the functions of the organization—such is the part it plays in therapeutics; and the different effects produced by it can all be traced to this point. It acts more as a preventive than as a curative; it is not a remedy in the common acceptance of the term, it is an energetic liqueur, which gives back to animal economy its lost force, by resisting the destructive causes which constantly menace it. It induces serenity of the mind by quieting the nerves; it augments the power of the intellect by adding to the energy of the brain; it regulates the circulation of the

blood and the pulmonary respiration, by giving to the nerves the force to direct the movements of the heart and lungs; it keeps the digestive functions in order by rendering the nerves capable of controlling the several organs which depend upon them. The Carmelites have been able to concentrate in it the principles distributed by nature to a hundred different points. Every effort to discover the secret of this concentration has been in vain. I preserve it because its general manufacture would be impossible unless its essential principles should be abandoned; apparent instead of genuine cordialistic virtues would be the result. My signature and the trade-mark which the Carmelites have left to me are a sufficient guarantee of my productions; the phials, which bear them, alone contain the genuine Carmelite Melissa Cordial. All others sold under this name are but base counterfeits.

CHAPTER VI.

A Final Word about Preparations made in imitation of Carmelite Cordial.

The success of the Melissa Cordial, we have already said, brought to the Carmelites a crowd of imitators. Each convent attached its name to a spirituous sedative water or cordial, digestive or aperient, and sought by its sale to create for themselves a new source of revenue. Among these preparations we mention that of the monks of Chartreux, actually sold under the name of Chartreuse, and the liqueur of the Benedictines from which *absinthe* is made.

In all these liqueurs prepared by convents, the Melissa formed the foundation or base, to which were added some of the plants which enter into the preparation of Carmelite Cordial, only they adulterated the spirituous preparation in order to give it a more agreeable and highly perfumed flavor, that a larger quantity might be taken without injury or inconvenience. Now-a-days the drinking of absinthe, vermouth and bitters has become a custom with a large number of people, especially in the larger cities. If the absinthe usually sold borrowed its virtues solely from the precious *Labiata*, from which it takes its name, its too exciting qualities might make us fear its excessive use; but one should also fear the disastrous effects of the mineral materials used in it—the salts of copper, which are introduced to excite the taste of its *blasé* votaries, and to imitate the precipitate which the juice of the plant naturally forms.

Vermouth, produced from sage and other aromatic plants, macerated in white wine, is less hurtful, but quite as disagreeable

to swallow as bitters and other preparations which have no other virtue than a base more or less exotic.

The Cordial or liqueur called Raspail, certainly very agreeable, resembles very closely the Chartreuse, and possesses some of the qualities of Melissa Cordial. This is owing to the presence of camphor, which all *Labiatae* contain in greater or less quantities, and which conceals its disagreeable taste and its acrid principle, when it is extracted from the plant with the other aromas which it contains.

A few drops of Melissa Cordial taken in a small glass of sugared water will produce upon the stomach an equally fortifying effect to either absinthe or vermouth, and this habit, far from being hurtful, will be found to prove very beneficial to the system. After eating, it is the surest and most agreeable of digestives. The water and pastilles of mint possess less real virtue, and in the productions which are sold under these names, pernicious and foreign matters often replace the juice and fragrance of the plant. It was in this way that a manufacturer conceived the idea of compounding in a pastille a small quantity of ammonia and of selling it under the name of *Pastilles Intellectuelles*, at a price which, unfortunately, would not allow the wine merchants to offer them to their customers, to whom alone such a product could be useful. It is easy to understand, after these last examples, how much such productions should be distrusted, the effects produced upon mind and body being the reverse of that claimed, and how fortunate it is that a cordial liqueur which centuries of experience have proved to be so valuable, should be preserved from the attacks of all counterfeiters and imitators, and delivered to the public, compounded and composed from the only formula which makes it capable of rendering the services which can be expected from its use.

THE END.

TABLE.

	PAGE.
PREFACE.....	5
CHAPTER I.—The Carmelites.—Their origin.—Their establishment in France.—St. Therese and St. John of the Cross.—Three Convents in Paris.—The Barefooted Carmelites of the Rue de Vaugirard....	9
CHAPTER II.—Carmelite Melissa Cordial.—Richelieu.—Carmelite Melissa Cordial at the Court.—The First Counterfeiter.—Royal Patents.—Royal Commission of Medicine and its Opinion of the Carmelite Melissa Cordial.—The Carmelites at Rue Taranne, 14...	13
CHAPTER III.—Melissa.—Botanical Character.—Medicinal Properties.—Several kinds.—Carmelite Melissa Cordial.....	22
CHAPTER IV.—Melissa Cordial.—Melissa not the only Ingredient.—Numerous Recipes.—It is not a Pharmaceutical Preparation.—Why its Manufacture could not be made Common.—Its Friends and Enemies.....	27
CHAPTER V.—Carmelite Melissa Cordial.—Its Action upon the System.—Its Virtues.—Internal Usage.—Yellow Cordial.—Its Special Qualities.....	33
CHAPTER VI.—A Final Word about Preparations made in imitation of Carmelite Cordial.....	41

FAC-SIMILE of the different trade marks of BOYER, sole successor of the Carmelites, 14 Rue Taranne, now 14 RUE DE L'ABBAYE, PARIS.



No. 1.—Marks of $1\frac{1}{2}$ of an inch square, printed on the prospectus and invoices. The mark in the centre (the seal) printed in black, on white paper, pasted on the top of the boxes.

No. 2.—Seal in red wax on the small boxes.

No. 3.—Seal in red wax on the large boxes.

No. 4.—Seal in red wax on end of the phials.

No. 5.—Phials of white glass—3 sizes.

No. 6.—Mark of $4\frac{1}{2}$ inches long, $\frac{3}{4}$ inch wide, on each box.

No. 7.—Mark $6\frac{1}{8}$ inches long, $1\frac{1}{4}$ inch wide, on each box.

No. 8.—Label pasted on each phial.

Having enjoyed throughout Europe a wide-spread reputation of nearly three hundred years, and bearing the endorsements of the most eminent pharmacists and practitioners of the Old World, my Carmelite Melissa Cordial (Eau de Mélisse des Carmes) deserves, as I have long felt, that its medicinal virtues and curative qualities should be made known to the people of America. If I have hesitated in so doing, it has been that I have not heretofore felt myself possessed of sufficient advantages to warrant the undertaking; but being now in the desired position, am fully determined to make my elixir as well known and as popular in America as it already is in Europe. With this view, I have established a depot in this city at 59 Park Place, which will be my distributing point for the United States and Canadas, where I shall be pleased to furnish any information that I possess concerning this ancient and potent elixir. It is now placed in the hands of the most responsible wholesale drug houses of all the larger cities, and can be obtained generally at all druggists'. I ask those who suffer from any of the maladies upon which it acts with such wonderful effect, to purchase one bottle of this most celebrated of all French remedies and give it a fair trial—upon the verdict I will abide. I know the estimation in which it is held abroad by all classes, both rich and poor, and the fact that, in the past year, I have sold in Paris alone **1,300,000 bottles**, should be a sufficient endorsement of the claims which I make in its behalf.

BOYER.

New York, September, 1877.

NOTICE.

In purchasing Boyer's Carmelite Méliſſa Cordial, care should be taken that the genuine is obtained. The bottle should be loosely enveloped in a printed prospectus, which the purchaser should unroll, satisfying himself that "Eau des Carmes Boyer, 14 R. Taranne" is blown in the bottle, which should bear the label as shown in fac-simile, third page of cover. None other is genuine. While the chief ingredients which enter into its composition may be known, let it be borne in mind that the great care and attention necessary in its preparation is a secret equally important, which, embodied in the original formula in my possession, has never been divulged.



CAUTION.

In order to avoid counterfeits and fraudulent imitations of our marks, which the reputation of the Carmelite Melissa Cordial has created:

SEE that each phial of the Carmelite Cordial bears the BLACK and WHITE label, which is placed on all our different sized bottles.

BE SURE they are signed BOYER, 14 RUE TARANNE, and our new address,

**14, RUE DE L'ABBAYE, 14
PARIS.**

FAC-SIMILE
of the **BLACK and WHITE** label placed on
all our different sized bottles.

*Eau des Carmes déchaussés de la
Rue de Vaugirard de
Rue Taranne 14. à Paris*



*Par suite de l'expropriation de la rue Taranne en
l'année 1877, l'ancien laboratoire des Carmes a été
transféré Rue de l'Abbaye 14 à Paris*



BOYER'S
CARMELITE MELISSA CORDIAL
EAU
DE MÉLISSE DES CARMES,
BOYER.

SOLE "SUCCESSOR

of the Barefooted Carmelite Monks of the Rue de Vaugirard.

14, Rue de Vaugirard, 14

NOW

14, RUE DE L'ABBAYE, 14
PARIS.